THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.*"—AMOS 8: 11, 12.

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THE GUARDED MOUNT.

St. Michael's Mount, who does not know,
That wards the western coast!

To view St. Michael's Mount, Cornwall, as it rises, bare, rugged and percipitous, from the heaving bosom of the sea, with the waves dashing around its base, and not recall its associations, is scarcely possible. A singular interest attaches itself to the religious history of the Mount; but long before there were Saxon monks, cowled and shaven, this romantic eminence was a place of high repute. It carries one back to the primeval times, for hither came the haughty Tyrian merchants in their "strange, quaintbeaked galleys, with bronzed, Jewish-looking crew, in long Asiatic robes," to purchase tin of the barbarian natives. Little dreamed these proud Phœnicians that this remote sea-encircled land would one day become the abode of a mightier nation, when their own pomp and glory had passed away for ever.

The belief now is very generally accepted that the Mount is the "Ictis; of Feodorus, a writer in the time of Augustus, for in a famous passage we read:—"The inhabitants of that extremity of Britain called Bolerion (probably the Land's End) both excel in hospitality and also, by reason of their intercourse with foreign merchants, they are civilised in their mode of life. These prepare the tin, working very skilfully the earth which produces it. The ground is very rocky, but it has in it earthy veins, the produce of which is brought down and melted and purified. Then when they have cast it into the form of cubes, they carry it to a certain island adjoining Britain called 'Ictis.' During the recess of the tide, the inter-

vening space is left dry, and they can carry over an abundance of tin to this place in their carts; and it is something peculiar that happens to these islands, in those parts lying between Europe and Britain; for at full tide, the intervening passages being overflowed, they appear like islands, but when the sea returns a large space is left dry, and they are seen as peninsulas."

This rocky mount has long disputed with the Isle of Wight the honor of being the great tin-mart of antiquity, and that is the ancient Ictis, and *not* the Isle, in spite of its Latin name, all lovers of Cornwall are prepared to defend. It certainly seems to have the best claim, for old smelting-places, locally called "Jews' houses," have been discovered at Marazion, the oldest town in Cornwall, still called by the country people "Market Jew," which stands upon a hill-side, sloping to the north, and has some very ancient houses, shallow pits, containing pieces of charred wood, circular lumps of tin, called "Jews' bowls," and other relics of early industry. It is said to have been named "Marazion" by the Jews, who had their market of tin here since the earliest days of traditional history, when even King Solomon is supposed to have shipped tin and other metal away for the great work of the building of the Temple at Jerusalem. Thus the mount is probably the earliest historic point in England, and is the connecting link between Britain and the civilisation of Rome and the East. The old Cornish name was "Caraclowse in Cowse"—i.e., "the Grey Rock in the Wood"—which seems to favor the tradition that this hill of stone was once clothed with trees and situated in the heart of a forest some distance from the sea. In support of this theory it is interesting to note that submarine trees are even now washed up by many storms, and the fishermen of the district say that in digging down some three feet in the sand, roots, twigs and branches are found firmly embedded in vegetable mould.—CHARLOTTE MASON, "LUDGATE."

CONCERNING THE JEWS.

"THE Jews have been, and are yet, a very important factor in the history of nations. No complete history of the world could be written that would leave out the Jews. The Bible would be terribly mutilated if all reference to the Jews should be eliminated. The present business enterprise of the world would be thrown into an unprecedented panic if all the Jewish gold were suddenly withdrawn. And yet the Jews comprise only about one per cent. of the population of the whole earth, and are scattered promiscuously among the nationalities of the world. The Jews have no country, no king, no home. They are outcasts from God, and a bye-word and a hiss for men. But with all that there are no people to be compared with the Jews. They are God's ancient people, His covenanted flock, His royal nation, His apostate theocracy, His cast-off kingdom. He has promised to gather them, to so call them as they will run after Him, and He will bring them again into their own land. It appears as if the signs of the times indicate the near approach of such an event. The Zionists have nearly one hundred million dollars in bank now

for the purchase of Palestine as a home of the wandering descendants of David and Israel. It is said some rich Jews have a mortgage on the entire city of Jerusalem, which can be foreclosed next year, and that they have determined to foreclose it. That looks like the beginning of the end. It may be that the divine purposes are ripening fast, and that the next few years will be crowded with stirring events that will declare that the Lord God reigneth."—*American Israelite.*

THE WAR SPIRIT.

In the *American Monthly Review of Reviews* the opinion is expressed that there is no imminent danger of a war between Great Britain and Russia, but that the latter country may find itself involved in a conflict with Japan at any time.

No particular symptoms of an immediate eruption are mentioned, but reference is made to the well known fact that Japan has a grievance against Russia. For years, it is believed, the Japanese have made up their minds that a war with the giant of the north is inevitable, and that they would prefer to have it come off before the completion of the railroad through Siberia.

It seems that the Japanese just now have great influence at Pekin. It is supposed that their officers will organize the Chinese army on the European pattern. Then an alliance will be formed between the two Asiatic empires, and together they will oppose the encroachments of Russia.

It is safe to venture the guess that if such plans are about to be carried out, a great storm is nearer than appears on the surface. Russia cannot permit such an alliance against her to assume shape in eastern Asia. Nor would Japan undertake the policy outlined except with a tacit understanding with Great Britain.

Russian papers just now urge European intervention in behalf of the African republics, and the Russian government is busy looking out for advantages in places where English influence used to be paramount. It all has a rather sinister look.

The war spirit is abroad in the earth at the closing hours of the present century, and exercises greater influence than was thought possible fifty years ago. Then it was hoped civilization would make the appeal to brute force obsolete. But civilization has failed to do so.

What the coming century will bring is as yet beyond human knowledge, but some idea may be formed, perhaps, of the terrible features of the war toward the vortex of which the world seems to be whirling. The Russian military author, M. Bloch, vividly describes the battle of the future thus:

"The distance is 6,000 meters from the enemy. The artillery is in position, and the command has been passed along the batteries to 'give fire.' The enemy's artillery replies. Shells tear up the soil and burst; in a short time the crew of every gun has ascertained the distance of the enemy. Then every projectile discharged bursts in the air over the heads of the enemy, raining down hundreds of fragments and bullets in his position. Men and horses are overwhelmed by this rain of lead and iron.

Guns destroy one another, batteries are mutually annilhilated, ammunition cases are emptied. Success will be with those whose fire does not slacken. In the midst of this fire the battalions advance. Now, they are but 2,000 meters away. Already the rifle bullets whistle around and kill, each not only finding a victim, but penetrating files, ricocheting and striking again. Volley succeeds volley, bullets in great handfuls, constant as hail and swift as lightning, deluge the field of battle. The artillery, having silenced the enemy, is now free to deal with the enemy's battalions. On his infantry, however loosely it may be formed, the guns direct thick iron rain, and soon in the position of the enemy the earth is reddened with blood. The firing lines will advance one after the other, battalion will march after battalion; finally the reserves will follow. Yet with all this movement in the two armies there will be a belt a thousand paces wide separating them as by neutral territory, swept by the fire of both sides, a belt which no living being can stand for a moment. The ammunition will be almost exhausted, millions of cartridges, thousands of shells will cover the soil. But the fire will continue until the empty ammunition cases are replaced with full. Melinite bombs will turn to dust farmhouses, villages and hamlets, destroying everthing that might be used as cover, obstacle or refuge. The moment will approach when half of the combatants will be mowed down, dead and wounded will lie in parallel rows, separated one from the other by that belt of a thousand paces which will be swept by a cross fire of shells which no living person can pass. The battle will continue with ferocity. But still the thousand paces unchangingly separates the foes. Who shall have gained the victory? Neither. It is much more probable that in the future both sides will claim the victory."

It is so often said that the powers are not yet ready for the final conflict. Is this what they are preparing for? No wonder if in the "day of judgment" the mountains and hills will be appealed to for shelter.—*Deseret News.*

SCIENCE A GROWING INHERITANCE.

No scientific truth is born anew, coming by itself and of itself. Each new truth is always the offspring of something which has gone before, becoming in turn the parent of something coming after. In this aspect the man of science is unlike, or seems to be unlike, the poet and the artist. The poet is born, not made; he rises up, no man knowing his beginnings; when he goes away, though men after him may sing his songs for centuries, he himself goes away wholly, having taken with him his mantle, for this he can give to no other. The man of science is not thus creative; he is created. His work, however great it be, is not wholly, his own; it is in part the outcome of the work of men who have gone before.

Again and again a conception which has made a name great has come not so much by the man's effort as out of the fulness of time. Again and again we may read in the words of some man of old the outlines of an idea which in later days has shone forth as a great acknowledged truth. From the mouth of the man of old the idea dropped barren, fruitless; the world was not ready for it, and heeded it not; the concomitant and abutting truths which could give it power to work were wanting. Coming back in later days, the same idea found the world awaiting it; things were in travail preparing for it; and some one, seizing the right moment to put it forth again, leapt into fame.

It is not so much the men of science who make science, as some spirit which, born of truths already won, drives the man of science onward and uses him to win new truths in turn. It is because each man of science is not his own master, but one of many obedient servants of an impulse which was at work long before him, and will work long after him, that in science there is no falling back. In respect to other things there may be times of darkness and times of light, there may be risings, decadences, and revivals. In science there is only progress. The path may not be always a straight line, there may be swerving to this side and to that, ideas may seem to return again and again to the same point of the intellectual compass; but it will always be found that they have reached a higher level—they have moved, not in a circle, but in a spiral. Moreover science is not fashioned as in a house, by putting brick to brick, that which is once put remaining as it was put to the end. The growth of science is that of a living being. As in the embryo phase, when each member of the body puts on in succession different appearances, though all the while the same member, so a scientific conception of one age, seems to differ from that of a following age, though it is the same one in the process of being made; and as the dim outlines of the early embryo become, as the being grows more distinct and sharp, like a picture on a screen brought more and more into focus, so the dim gropings and searchings of the men of science of old are by repeated approximations wraught into the clear and exact conclusions of later times.—Sir Michael Foster, M.P.

RELICS OF DEPARTED CLIFF DWELLERS.

This place (Bluff, Utah) can truly be said to be early inhabited, as there are evidences of three distinct classes of people who have lived here before the present roving red men or the white settlers. The first of these were evidently the cave dwellers, then came those who built houses and cities, who were in turn followed by the cliff dwellers.

Just to the north of Bluff, on a knoll or mesa, are the ruins of quite a town in the southeast corner of which a large room has been excavated; inside this room was found an oval shaped structure nearly filling the whole space, in the center are ashes and coals, indicating either an oven or furnace, while running to the south is a narrow passage way or flue, and just outside of the square wall is what looks to have been a chimney. In appearance this circular structure somewhat resembles a modern pottery kiln. Near by are interesting ruins of the cave and cliff dwellers, the latter building on a ledge in the face of the cliffs, for safety from enemies. One splendid specimen of a cave dwelling is in a large cave about five miles east of Bluff, and on the south side of the valley. The cave is about 200 feet across the front, and 150 feet high. Sixteen rooms can still be traced; a portion of the dwelling was two stories high. Through the walls and sloping downward are numerous portholes that covered the steep approach. The walls of these buildings are quite well constructed. All along this part of San Juan these ruins can be seen and in them has been found corn, beans and a kind of rye, and potteryware differing from

any now manufactured, implements of stone, and of stag and mountain sheep horns. On the rock are found hieroglyphics. At the rear of the big cave referred to was the mark of a hand painted on the rock with some kind of brown or red paint. Through the spirit of vandalism these evidences of the hidden past are fast being destroyed.—R. G. LAMBERT.

THE DEMISE OF JOHN JAQUES.

JOHN JAQUES died at his home, South Temple Street, Salt Lake City, June 1st. He was the assistant historian of the Church of Jesus Christ of Latter-day Saints, and general Church recorder. In those positions he was eminently efficient.

Brother Jaques was born in Market Bosworth, Leicestershire, England, on January 7, 1827, and had consequently attained to a ripe old age. In his youth he joined the "Mormon" Church, and emigrated to Utah in 1856, being a member of the famous handcart company. His brave heart and cheerful nature did much towards encouraging the more despondent members of the company. When a young man he evinced no mean literary ability, and was given a position on the *Millennial Star*, which position he held until his departure for Utah.

Soon after his arrival in Salt Lake, Mr. Jaques secured a position on the *Daily Telegraph*. He followed that paper to Ogden, but subsequently accepted the position of associate editor of the *Deseret News*. His work was always satisfactory, being a careful, painstaking writer, and at the same time forceful. After serving the *News* a few years, he was called to a position in the historian's office, where he labored carefully and assiduously during the remainder of his life. He was appointed to the position of assistant Church historian and general Church recorder in October, 1881.

John Jaques was a strong man, his abilities rising high above the average. He was useful wherever he was placed, and performed several missions abroad. He was the author of the well known Catechism, a most valuable work for the children of the Saints. He was not a demonstrative man, and everyone did not gain access into the inner circles of his life, but those who did enjoy his confidence and who knew his heart, knew him to be genuine. A man of strong character, and one who would lay his head on the block for a conviction.

He is survived by his wife and seven children, six sons and one daughter, all of whom have reached the age of maturity.—*Deseret News.*

MORE OFFICIALISM.

ELDER T. W. DIMOND writes us a very interesting letter from Guernsey, Channel Islands, concerning the labors of the Elders and the opposition of misinformed or biased men, all of which is in keeping with the promises, and a testimony, that the Elders are diligent in the duties of their missionary life. To us it is also an evidence that good can be done on that island, or the evil power would not resist the presentation of the Truth, for no opponent ever endeavors to controvert the principles taught by the

Elders, but dust is thrown into the eyes of the people by raking up from the bitterest enemies stories which were exaggerated and untrue, fifty years ago, when we sifted the wheat from the chaff before we joined the Church.

Our sympathies are with the elders. We know they will tell the truth, and that in love; our sympathies go out also to our mistaken and misinformed opponents, for they belittle themselves by reaching after side issues when the character of the people of Utah and her institutions are before the world, and testified of by men of keen observation on the spot, and of national and international fame. Let the brethren possess their souls in patience, they are engaged in God's work, He will see to its triumph. Their duty is to preach the gospel "whether men will hear or whether they forbear." Thinking men understand that abuse is not argument, that assertions in regard to things half a century and more ago is not proof, and that not a few are like those who profited by the Goddess Diana, among the Ephesians, they feel "their craft is in danger," which it assuredly is, or "the prophets have lied in the name of the Lord." "Every tree which my heavenly father hath not planted," said Jesus, "shall be rooted up and cast into the fire." "Be ye therefore wise as serpents and harmless as doves," was the advice given to the teachers of old, and it is just as apt in Guernsey as it was in Palestine in the meridian dispensation! N.

UTAH ITEMS.

All indications point to a crop of over 2,000,000 bushels of cereals in Cache county for the year 1900.

Since the war revenue law went into effect Utah has paid, as near as can be computed, $250,000 in war taxes.

The contract has been awarded for the erection of the new court house at Vernel, $13,000 being the lowest bid received.

The people of Payson will vote on the proposition of bonding the school district for $10,000 to erect a new eight-room school building.

The Oregan Short Line railway will build a new switch about 2,000 feet long at Lehi to accommodate the growing business at that place.

Contributions to the sufferers from the terrible accident at Scofield had reached the magnificent sum of $125,000, and the fund is still growing.

Workmen employed in driving a tunnel in the mountains east of Manti, recently unearthed a petrified fish, which is of medium size and a most perfect specimen.

Reports from Clarkston, in Cache valley, indicate that the wheat yield in that vicinity this season will amount to more than 250,000 bushels. Fall wheat is now in the boot in that section.

Mt. Pleasant people who are interested in buying the coal mines east of town have raised enough money by subscription, and the property will soon pass into the hands of the citizens' committee.

The state University buildings on the bench east of Salt Lake City, are noticable for a radius of several miles around the city. The grounds will be very handsome and in keeping with the buildings when they are completed.

More rain fell in Dixie during the last two weeks of April than had fallen in two years previous. Crops of all kinds will yield enormously. Fruit trees are so badly overloaded as to require extensive thinning to keep the trees from breaking.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 21, 1900.

HUMILITY WITH POWER.

THE genuine Christian spirit is the spirit of humility; without this, that true charity that Paul so beautifully discribes has no safe foundation upon which to rest. There can be no arrogance in the kingdom of heaven. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kindom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." But, asks one, "Is not pride necessary to excellence?" Yes, that pride which scorns to stoop to an ignoble deed, to speak an unbecoming word, to think an unvirtuous thought; that pride which leads man to excel, not to excel his fellows, but to excel his former self; that pride which says, I am wiser than I was yesterday, I am stronger than I was last week, I am better than I was last month, I am possessed of more charity and love for my fellow men than I had last year; that pride which looks down, not with contempt, but with a desire to uplift, and looks up, not with envy, but for examples to follow.

Christ is the great exemplar of humility, and His life and teachings were in perfect accord. The disciples were often admonished to be humble and look not to the honors of men; in this connection, He said, "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Pride of office should have no place in the Church of Christ, and only he who is willing to serve in the humblest capacity is worthy to be placed in positions of trust. He that is not governable is not fit to govern his fellows. The tradition of ages has firmly fixed on the minds of the people that office so dignifies a person that it is something to be sought after, but in the Church of Christ the office should find the man and not the man the office. The office seeker is generally the most unfitted for the position, for he seeks it, not that he may do honor to the office, but that it may do honor to him. The prophet, Joseph Smith, says, "We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." How different is that spirit from the teachings of our Savior! When there was a strife among his diciples as to which of them should be accounted the greatest, He told them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the

younger; and he that is chief as he that doth serve." An insatiable desire for office and the honors that are supposed to attach to it, have caused the downfall and apostasy of numbers of prominent men in the early history of the Church in this dispensation, and the same cause will produce the same effect in all cases and at all times.

Every man who is called out of the world and taken upon him the name of Christ should fit himself, through faith, humility, prayer, and study, to fill any place of responsibility to which he may be called, and he may be sure that the Lord will not lose sight of him, but, through the instrumentality of His inspired servant, the Lord will place every man in the position he is best prepared and qualified to fill. A man can be placed in no more dangerous position than upon a pinacle where he is liable to become dizzy, and the greater the height and the more sudden the elevation, the greater is the danger of falling.

A calling in the priesthood is a sacred trust, an account of which will have to be rendered, and well will it be for him who uses it in humility with an eye single to the glory of God. All who are called to positions of responsibility should ever bear in mind the following beautiful passages from the Prophet Joseph Smith, Doctrine and Covenants, cxxi, 34, 35, 36, 41 and 42:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

A. W.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

IN the death of Elder John Jaques, mentioned elsewhere, we lose for the moment one of our earliest acquaintances in the Church. We remember well his early contributions to the *Star* before he was engaged upon it, and his earnest, unostentatious character, coupled with a broad intelligence and enduring faith often excited our imagination and called forth our love. We might claim relationship by marriage, seeing that Sister Jaques and Sister Paul, wife of our good old father-in-law, Wm. Paul, were sisters; but his literary tastes and habits had a certain harmony with ours, and whether visiting or being visited by him we always found him the same solid, thoughtful man and friend, with a vein of humor in his composition which was as spontaneous as unexpected.

Brother Jaques will live for ever through the influence he has weilded for good, and his one song "Oh, say what is truth?" will be sung by

generations yet to come, and give him an immortality which is only attained by the few. It seems but a little while since he came to our home on his arrival in Utah with a piece of precious marble in the form of a departed one who had passed away on the plains. But a little while since we had his "God bless you," as we left for our present mission, without a shadow of thought that in this probation we should never meet again. Now one more link in the chain of love and friendship is broken, to be rewelded in a better—in a brighter land. Our kindly feeling and heartfelt sympathy goes out to his devoted family and wife, that they may be all worthy of so good a sire, and that the latter may enjoy his society in the Kingdom of our Father for ever and ever. N.

Requiescat in pace.

THIS office is greeted with numbers 1 and 2 of a bright little magazine from Salt Lake City called *Zion's Young People*, edited by our indefatigable co-laborer Elder W. A. Morton. There is "ample room and verge enough" in Zion for his clean, well printed and well filled serial. We wish him and it unqualified success, and welcome him to our table—along with many other highly appreciated advocates of the true and good, with whom our acquaintance has been longer, though the last babe gives promise of vigorous days and lengthened life. Welcome!

WE find on our desk one of the neatest and most attractive circulars we have seen issued by any Conference in the British Mission. It informs the recipient that the Birmingham Saints have opened a new place of meeting, in the Assemby Rooms, Wretham Road, Handsworth, and very respectfully solicits a visit. We thank the brethren for originality and good taste, and hope that eminent success may attend the efforts of President Frisby and his staff of workers.

RELEASES.—Elder Rochester H. Smith is released to return home *via* s.s. *Vancouver* from Liverpool, June 21st.

Elder Wm. Gould, of the Scottish Conference, Elder Charles Swallow, of the Sheffield Conference, and Elder Samuel A. Greenwood, of the Nottingham Conference, are honorably released to return home on s.s. *New England*, from Liverpool, July 5th.

Elder Edwin Watson, of the Manchester Conference, is honorably released to return home at his pleasure after July 1st.

Elder James Ratcliffe, of the Leeds Conference, is honorably released to return home on the s.s. *New England*, from Liverpool, August 2nd.

TRANSFERS.—Elder James B. Hunter is transferred from the Birmingham to the Scottish Conference.

Elders Wm. Smith and Wm. H. Beazer, both of the Birmingham Conference, are transferred to the Bristol Conference, also Elder H. G. Morrell, of the Newcastle, is transferred to the London Conference.

WELSH CONFERENCE NOTICE.—The Welsh Conference will be held in Swiss Hall, Cardiff, Sunday, July 1st. Meetings at 2:30 and 6:30 p.m.

BIRMINGHAM CONFERENCE.

THE Birmingham Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Assembly Rooms, Wretham Road, Handsworth, on Sunday, June 17th, 1900.

Services were held at 10:30 a.m., 2:30 and 6:30 p.m.

Among the visitors were Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission; Ex-president F. E. Barker of the Australian Mission; President S. W. Walker and Elders Samuel Hadley and J. C. Pixton of the Nottingham Conference; Elders J. E. Dahle and R. H. Smith of the Bristol Conference; Elder Geo. Q. Morris of the Welsh Conference; Elder Chas. E. Bailey of the Newcastle Conference, and Sister Lydia D. Alder of the London Conference.

At 10:30 a.m. meeting was called to order by President J. H. Frisby. Prayer was offered by Elder John Wyatt. Choir sang "What was witnessed," etc.

President J. H. Frisby delivered a brief address of thanksgiving and welcome.

President Platte D. Lyman spoke forcibly upon the privilege and object of presenting and sustaining the officers of the Church at Conference, and laid down a rule for adjusting difficulties and preserving harmony among the Saints.

The general authorities of the Church, and the Presidency of the European Mission, were presented and unanimously sustained. Joseph H. Frisby was sustained as President of the Birmingham Conference, and M. S. Leaver as Clerk, with the Traveling Elders to labor in their respective districts as follows: Birmingham district, M. S. Leaver, E. T. Lloyd, Wm. J. Startup and Wm. Checketts; Handsworth district, Joseph J. Daynes, Jr., and C. E. Jenkins; Wolverhampton district, Wm. H. Griffin, Thomas W. Forsyth, Joseph Holland, Joseph B. Harris; Kidderminster district, Charles R. Pugh, Louis H. Carver, George Coombs and Wm. J. Cox; Northampton district, Daniel H. Robison, George Perkins, James Cooper and James Howard; Warwick district, David N. White and J. H. Hobson; Hereford district, Seth Pixton and Arthur D. Challis; Worcester district, John Wyatt and Peter G. Droubay.

The following statistical report for the past five months ending May 31, 1900, was read: Number of Branches, 4. Missionaries from Zion—High Priests, 3; Seventies, 25. Local Priesthood—Elders, 19; Priests, 8; Teachers, 10; Deacons, 6; members, 302; Total officers and members, 345; children under eight years of age, 72; total number of souls, 417. Baptized, 5. Emigrated—over eight years of age, 8. Died, 4. Strangers' houses visited in tracting, 6,846; by invitation, 441. Gospel conversations, 2,374. Tracts distributed from door to door, 22,520; in open air, 10,014. Books distributed, 180. Meetings held—indoors, 450; out-door, 77. New subscribers for *Star*, 4.

President Naisbitt occupied the remaining time, showing how that in the wisdom of God every man and woman is designed to become a savior in their own sphere.

Singing "How firm a foundation." Benediction by Elder Bailey.

2:30 p.m. Singing "Lo the mighty God." Prayer by Elder J. B. Hunter.

Singing by choir "Tho' nations rise." Elder F. E. Barker related his experience in the Gospel, and reviewed the many customs and practices performed throughout the world in the name of religion.

Choir sang "Great God attend." Sister Ellen Ash, from Utah, related her experience in the Church, refuting many false statements proclaimed against the Latter-day Saints, and bore a strong testimony to the Divinity of the Gospel.

President Lyman spoke of the characteristics of the Latter-day Saints, their simplicity of worship, which corresponds fully with primitive Christianity, declaring that that which the world calls "Mormonism" is the Gospel of Jesus Christ.

Singing "Now let us rejoice." Benediction by Elder Griffin.

6:30 p.m. Singing "Come listen to a Prophet." Prayer Elder W. Smith.

Chior sang "Come dearest Lord."

Sister Lydia D. Alder, as a missionary representative of the women from Utah, spoke upon the flight of the mighty Angel from Heaven and the restoration of the Gospel to Joseph Smith. She also bore testimony to the political freedom and civil liberties extended to her sex in Utah.

Choir sang "Glorious things are sung of Zion." President Naisbitt discoursed comprehensively upon the origin and order of the Gospel, and the saving principles contained therein.

Choir sang "Lord dismiss us." Benediction by President Walker.

A Priesthood meeting was held in the Latter-day Saints Chapel, Monday, 10 a.m., at which the Elders reported their labors, and recieved some valuable counsel and instructions from the Presidency.

In the evening the Elders and Saints met in the Assembly Rooms, Wretham Road, Handsworth, and listened to a well rendered program of music, song and entertainment.

President Frisby, together with the Elders, desires to thank the choir and all who aided in making this Conference a success. Truly it was an outpouring of the Spirit from above.

M. S. LEAVER, Clerk of Conference.

THE mystery plays at Chester, last Whitsuntide, formed one of the greatest attractions, and it is interesting to remember that Milton's "Paradise Lost" was suggested to its author by these performances. In those days the staging of such stories as that of the Creation and the Fall of Lucifer was a not uncommon occurrence. In fact, we are told by one writer that the various Guilds at Chester had each a favorite play, which was rendered on Monday, Tuesday, and Wednesday in Whit-Week. The tanners appropriated the Fall of Lucifer, the drapers the Creation, and the water-carriers of the Dee naturally selected the Flood. The most sacred incidents in the New Testament were represented in the most simple words, and were always received by the citizens with the greatest respect.

AMONG THE CONFERENCES.

OWING to a combination of circumstances and the Whitsuntide holiday, our little party, bound for Conference on "the Emerald Isle," left Liverpool at 10 p.m., on the 2nd inst. President Lyman went by the s.s. *Caledonia*. President Hindley and Elder Jensen went by the *Magic*, which also had as passengers Sister R. K. Thomas, Miss Katie, Ethel and Kendal, while Elders J. W. Smith and the scribe went on the *Optic*. A smooth sea and a quick sailer landed the latter in Belfast in good time for the morning services, but the others were not so far behind. President Allen was on the dock when the steamer tied up, and as the morning was lovely, and some sleep had been had, the services passed off in quite a lively strain. Several of the brethren from the Scottish Conference being present helped to swell the congregation. When President Lyman arrived he looked exhausted, and being fast day he declined refreshment until afternoon services were past, but spoke after Sister Thomas's pleasant talk in the evening with his usual vigor and force.

It was quite a treat to sit down to that fine, and in two senses well filled table, fifty feet in length, well served by the devoted sisters, without a jar. Surely "they did themselves credit." Many interested visitors, as well as the Saints, were present to enjoy the services and listen to the testimonies of the speakers. The only lack was in the singing. It emphasized that teaching given by President Joseph F. Smith, that expectant missionaries should master so essential an art for use in the ministry of the Gospel, and then educate the Saints where needed, so they also may "sing with the Spirit and with the understanding." The Priesthood meeting was excellent, and like some others suffused with feeling when it was announced by President Lyman that President Allen would be honorably released, and that Elder W. B. Baker would be his successor. At the close both were warmly congratulated, the one on his return home, and the other on his appointment, giving evidence of appreciation in both cases, and indication of the continued unity and prosperity of the Irish Conference.

Elders Lyman, Allen and the scribe had the pleasure of dining with Sister Thomas and family, which was very much enjoyed, but as our President had determined to leave for Liverpool, our visit was regretfully curtailed. Tuesday was an unexpected photo day, after which quite a party tested the almost oppressive hospitality of great-hearted Brother and Sister Hoffman, who nearly "killed the party with kindness," and we only tore ourselves away to call upon a few of the Saints, Brother and Sister Kingsbury, Brother and Sister Jameson and family; also Sister Leitch and husband, who, though not a member, is quite a smart and intelligent man, and then Brother and Sister Harkness and family, who were all among the workers, who, under the leadership of Elder Baker, helped to make the pic-nic of Sunday a success. On Wednesday we visited the Ormeau, or Belfast Park, with President Hindley, who vainly tried to find the now promoted Shamrock, but he failed. From thence quite a party, including the Thomases, visited the linen manufactory called

the "Broadway Damask Works," and noted many of the processes which give us our table nappery, both brown, white and colored. It was an interesting visit, and one rarely accorded; but passing so many employees we had no surprise at seeing the vast stock of goods in the warehouse, waiting shipment around the world.

Belfast has for many years been famous for its linen, but the Irish farmer now finds other products of the soil more profitable, so the mills are mainly supplied with the raw material from abroad, where not unlikely the manufacturing will eventually go. The ship building industry is also extra prominent here. The yard which produced the *Oceanic* is about to launch a mammoth new one, the *Commonwealth*, for the Dominion Co., and many others are on the stocks in different stages of creation, and the *City of Paris*, of accidental fame, was seen still in the dry dock for almost re-creation. The great break in her tells the story of her last fateful trip. The Lagan is a turbid river, though tide-washed far beyond Belfast. It is kept open, however, by continuous dredging, and to steam at "not more than five knots an hour" between its street of buoys gives ample time to mark the surrounding hills, indented bays and the towns adjacent, with the background of green hills, and the trains leaving their trail of smoke or steam, like the moving figures in a panorama.

It would have been a pleasure to have visited that wonderful freak of nature, "the Giant's Causeway," to have seen more of Belfast's distant suburbs, or even Dublin, to which and elsewhere Sister Thomas and family were going prior to visiting Scotland. It would have been a pleasure to have seen "the lake district," kissed "the blarney stone," and visited the place where the famed Belleek ware is manufactured, but Conference was our objective point. We enjoyed that, felt proud of our missionaries and the saints, and returned *via* the s.s. *Magic*, in time to see that grand s.s. *New England* in the river and at the stage, with several of our faithful returning workers, such as Presidents Ruff, Miller, Ash, and of Elders Williams, Wales; Gedge, Norwich; Jensen, Norway; Law, Germany; with Sister Startup who has been on a three months' visit; and our compositor, H. J. Halton and his family. The s.s. *Cambroman* moved out on the same tide with twenty Hollanders, in charge of Elder John Draayer, who had been in Holland since July, 1897. Amid the fluttering of handkerchiefs and other demonstrations of good will, we took the last look at our Zion-bound friends, and wearily reached old, favored "42."

These are the days of tripping, and "42" is not proof against some forms of temptation, so Sister Hutchinson went to Norwich, and later Elder A. Wooton, of the *Star*, went *via* London to gaze on Parisian glory, and on Conference morning, Sunday, 10th inst., "42" became "like a book that is sealed." President Lyman, Elders Wright, Smith, the scribe and "Marie," accompanied by traveling Elders Davies and Horsley, were all on time at the L. and Y. Ry., bound for Chorley, where the Conference was to be held. As usual, rain had made all things new, and as our train rolled over the land flushed with June verdure and beauty, the bricks and mortar of Liverpool were all forgotten. All vegetation was new but late;

warmth was absent, though lush meadows, growing grain, leafy trees and perfumed bloom was all along the route. May blossom at this late date covered the untrimmed hawthorn, the laburnum hung its tasseled, golden flowers in great profusion. Buttercups and gorse had the same bright color. As far as the eye could reach, the rich purpling brown red top swayed beneath a pleasant breeze, and stock stood knee-deep in pasture, which to our Utah cows would seem as if the millennium had surely come to them, and our juveniles would surely roll therein in the very ecstasy of delight. Nearing our objective point, every station had its quota of visitors for the same destination. Lancaster, Preston, Leyland, Southport, Blackburn and intermediate places had their representatives, some with pic-nic baskets, others with "the siller," but all bent on having that good time which was afterwards realized, both in the letter and in the spirit! President Hill and his associates had made pleasant arrangements for all desiring refreshments, but in a way somewhat different from the usual routine. The meetings were enjoyable, the Saints rejoiced, their friends were captivated, the Elders were alert and chatty. The spirit of welcome expressed by President Hill made everyone feel at home, and when the services of the day were over, the only regret was that they were all too short. Satisfactory increase was reported, prospects favorable with some opposition, and at the Prieshood meeting on the morning following, a humble, devoted, hopeful spirit was the great feature, regarding which timely suggestions and counsel was given and enjoyed. Chorley is a thrifty, busy town of some 25,000 souls, and for a manufacturing town a clean one. Its products are of cotton goods. Coal mines are in its vicinity, and the surrounding country is beautiful, and the prospects for converts increasingly good, and lookers on concluded that "Mormonism" was pretty much alive yet as its Elders and friends crowded the railway station bound for their several homes.

Accrington is a larger town, but clean also, and the headquarters of the Liverpool Conference, and thither the Elders congregate for council meetings, and there the Monday Priesthood meeting was held, after which President Lyman returned to Liverpool, leaving Elder Naisbitt as the speaker for the evening meeting. Quite a large attendance was the result of advertising, and while some factious individuals were on hand after the dismissal, to ask queries altogether foreign to the topics touched upon, the better part of the audience withdrew, and following morning's press gave such honest, straightforward reports as certainly merit the compliments of all concerned, and the result thereof will "be seen after many days."

On the morning following our return train made splendid time, in many instances the names of the stations could not be read as we fled past. The grand electrical display, with thunder and rain of the evening previous had cleared the atmosphere. Freshness was over the landscape as far as the eye could see, and there are some grand stretches between the starting point and Liverpool. Beans, potatoes, grain and grass looked fine. Farms and market gardens look fresh, if backward, for 'tis now the middle of June, and near the longest day.

N.